

## Avyakt BapDada 11th July 1974

Do you consider yourselves to be great donors - those with all rights to all powers - and to be seated on all three thrones received from the Father? What are the three thrones? One is the throne of an emperor of the land free from sorrow, the throne of a *detached observer* : that is, the stage of stabilising yourself on the seat of a detached observer. The second is the throne of a powerful master almighty authority , who gives the proof of becoming equal to the Father, the throne of *the Father's heart* . The third is the throne of the *future world emperor* .

Have you claimed a right to all these three thrones? What would be the present stage of someone who has claimed all these three thrones? Tell Baba three specialities of the three thrones.

What would be the main sign of the throne of one who is a *detached observer* ? At every step and in every thought, he would constantly experience BapDada to be his Companion. To the extent that you experience companionship, accordingly you will remain unshakeable, stable, and in super-sensuous joy. Your every word will feel as though spoken with the Father.

In practice, Bap and Dada are such constant companions that you cannot separate them, even if you wanted to: sometimes you experience the companionship of both to be so close that it is as though they are one. In the same way, the company between two should be that of oneness: not that you are one, but that you are equal. People have taken the word “equal” (*saman*) to mean “to merge” (*samana*) .

So, do you experience yourself to be BapDada's companion in this way? Do you follow the Father? Since you are following the Father, you should be able to experience the stage of being an observer, and of having companionship at every step and in every second. Only those who experience being an observer can be seated on the throne.

Secondly, those seated on the Father's *heart-throne* would be worthy souls: that is, souls who would give the proof of following BapDada in their thoughts, words, and deeds, and with their bodies, minds, and wealth.

The third is to be a *world emperor* , and seated on the throne of the kingdom of the world. Such a soul would not only be a conqueror of the physical organs, but would also be a conqueror of matter: the elements. Such a soul who is a conqueror of sinful actions, a conqueror of the physical organs, and a conqueror of matter, becomes a conqueror of the world.

Have you become one who is seated on all three thrones? If you have claimed a right to all three thrones, then such a soul - who has claimed all rights - would never be standing in any type of queue in front of the Father. Anyone who is in any type of queue would never have a right to any type of attainment.

Today, BapDada is giving the response to those standing in the different types of queues. You make various requests to Baba to do this, or to do that. When you make a request, do you

not remember that BapDada places the children ahead of himself in every aspect? Since Baba has given all the powers to the children, how can a child who is a master make a request?

Just as the Father is able to open the lock on anyone's intellect, or able to change anyone's sanskar, aren't you able to do the same? Has the lock on your intellect opened? You would not say "no" to this. BapDada has opened the locks on the intellects of all of you, and has made you experienced, has he not? Since the Father has opened your locks, and made you experienced, are you yourselves not able to do that which you have experienced?

Just as your lock has opened, open the lock of others. Is it difficult to open the locks on others? What is the key for the lock? Has the Father not given you that key? Did that which belongs to Baba not belong to you, from the moment you became Baba's child? The key also belongs to you, does it not? You have the key, and yet you tell Baba to open the lock! Or, can you not find the key when you want it, on time?

The Father only keeps to himself the key to divine vision. He doesn't keep the key for opening locks on the intellects. What is the key to open the locks on the intellects? All the powers are the key. All of you have these, do you not? You are not bestowers of divine vision, but you are master almighty authorities - those with all powers - are you not?

Since you have received the key to all powers, why do you still make requests? You have made the Father your Servant, and you therefore order him to do this or to do that! Even those who are about to reach the stage of retirement are still like little children. Now is the time to create your creation, the time to create the rosary of your subjects and devotees. How can a creator create a creation if he says he is still young? This is why you make various requests to the Father. First, attain the key, and then the requests will automatically be fulfilled.

Secondly, you complain to the Father. There is also a queue of complaints, is there not? Who would make any type of complaint? A complaint is made when someone is not knowledge-full. "Why did this happen? It shouldn't have been like this. Why did I come so late? Why did I not meet sakar Baba?" All of those are complaints, are they not? If you stabilise yourself in the stage of being master knowledge-full, and in the stage of being a knower of the three aspects of time (*trikaldarshi*), would you have any complaints? Would you be able to experience meeting Baba in the sakar form by complaining? Can a part that has finished for now be repeated? It can only repeat after 5000 years. Someone stable in the stage of being knowledge-full would never complain about anything. Complaints mean a lack of knowledge and a lack of light and might.

Thirdly, the queue of other complaints you make is a long one. You make various complaints. You are not able to have yoga; you have many waste thoughts; you are not able to imbibe a particular power. What is the reason for these complaints? Waste thoughts. This is the main complaint visible in the majority. The second main complaint is that your attitude and vision cause mischief. Both these complaints will remain unless you listen carefully to the directions you receive in the murli every day, and imbibe them.

The main reason for having waste thoughts is that you lack the treasure of knowledge that you receive from the Father every day. If you kept your intellect busy in playing with the jewels

of knowledge - if you looked at the treasures of knowledge, and remembered the knowledge throughout the day - then could waste thoughts come? First of all, ask yourself: "Throughout the day, is my intellect busy in churning knowledge and making plans for world benefit?"

In a worldly way too, when the intellect is engaged in a particular task, then - because the intellect is busy - other thoughts or matters don't emerge in the intellect. The responsibility of the task you have been given by the Father is so great, that even now so much still remains to be accomplished. In terms of souls of the entire world, only five Pandavas have emerged as yet. Such a huge task has to be accomplished, as well as the task of destroying your sins!

Of how many births is the burden that you have to destroy? You have to destroy the account of the sins of 63 births. As well as all that, if you also churn the treasures of knowledge, would you still have time available or would even the time you have seem to be very short? You have been told of three tasks: the tasks of *churning knowledge*, *destroying your sins*, and *world benefit*. All these three are special and unlimited tasks.

As long as the intellect has all this work, how can the intellect remain free? How can you have spare time? Have you finished the task of world benefit? Have you destroyed your sins? What would be said of those who are instruments for such a huge task, and who yet remain free? That they don't have knowledge of their task, or they don't have knowledge of how to organise themselves: they don't have the knowledge of setting their timetable. Nowadays, in that Government, even junior clerks set their timetables. So, can't you master knowledge-full, master almighty authorities set your timetables? You become *upset* because you don't *set* yourself on your seat.

Therefore, every morning, at amrit vela, after celebrating a meeting with Baba, or after your heart-to-heart conversation with Baba, set your timetable daily. Just as you fix a programme for the physical things you have to do, in the same way also fix a programme for what you have to do for God. To have waste thoughts means that you have not become one with a crown. The crown is the crown of *responsibility*: responsibility for the self, and responsibility for the world.

If you take your crown off again and again - or if you are not able to put the crown on - you will never be able to be one with a crown in the future. You need to practise being seated on the throne from now: the throne of a detached observer, and BapDada's heart-throne. Only if you have a crown and a throne now, will you be able to attain the crown and throne in the future.

Set your own timetable, or be your own teacher and give yourself some homework, just like a teacher gives homework to a student. Let your intellect remain busy in that. Give yourself homework in this way every day, and then be an observer, and check whether you are busy with your homework, or whether you forget your homework in the attraction of Maya. Then, your complaints will finish.

The other aspect is of your attitude and vision causing mischief. If you look at the present result of the majority, 50% still have this complaint. The attitude and vision cause mischief in thoughts, dreams, and deeds. Why do the attitude and vision cause mischief? What is the reason

why anything causes mischief? Why does anything fluctuate? It fluctuates because there is a margin for fluctuation. When something is full, will it shake?

Therefore, the reason why your attitude and vision cause mischief is that you lack the *awareness* that the Father has reminded you of: there is a margin for forgetfulness, and this is why there is upheaval and mischief. If you are constantly an embodiment of remembrance, and your awareness is full, then your vision and attitude cannot have any margin to cause mischief.

For this, you forget a very short slogan. In the world also, it is said: “See no evil, think no evil, and hear no evil”. Constantly keep this slogan in your awareness and put it into your practical life. To see the body is to see evil. To think of bodily beings, or to have thoughts about them, is to think evil. To speak with others, while considering them to be bodily beings, is to hear evil. If you put this ordinary slogan into your practical life, then your vision and attitude cannot cause mischief.

Whenever your attitude and vision cause mischief, you should ask yourself: “have I not attained the sweetness of all relationships from the Father? Is there any sweetness missing, due to which my vision and attitude are causing mischief?” If you experience, from the Father, the sweetness of the relationship which is causing mischief in your vision and attitude, would your vision be drawn anywhere else?

For instance, when the vision of a male is drawn towards a female or vice versa, can the Father not adopt all forms? Can you, as the bride or bridegroom, not experience the sweetness of super-sensuous joy from the Father, as the Bride or Bridegroom, who brings you into constant awareness and power?

Because of not having the experience of the sweetness and love of all relationships with the Father, your vision and attitude cause mischief towards bodily beings. At such a time, you should bring the Dharamraj form of the Father in front of you, and consider yourself to be a resident of extreme hell or a dirty insect. If you look in front of you, there is a master almighty authority, but look at what you have become in that instant!

Imagine your form to be that of a dirty insect - that is, a resident of extreme hell - and compare that which you were yesterday with what you have become today! What have I become after being seated on the throne? What am I taking whilst letting go of the throne and the crown? Dirt. So, what do you become at that moment? What is someone who looks at dirt or imbibes dirt? What do you call someone who does dirty work? From being a responsible soul, that soul becomes a toilet cleaner. Can BapDada touch such souls? Could he give them loving drishti? Would he accept their requests? Would he listen to their complaints?

If, after becoming so knowledge-full, your vision and attitude cause mischief, you would be considered to be more degraded than a devotee soul. Even devotees are able to stabilise their vision with some method, but master knowledge-full souls fall even lower than devotee souls. Would anyone become the subject of such a soul? Would a toilet cleaner have any subjects, or would he himself be a subject?

Keep your photo with yourself: that of someone picking up dirt and carrying basket upon basket of rubbish. Keep such an image in your intellect. When your vision and attitude cause mischief, look at that image. Similarly, BapDada had all of you take a photo of your future reward, so that, on seeing this photo, you would be able to remember your activities. When you see such a picture, would you not be ashamed or embarrassed?

On one side, keep a picture of a master almighty authority, and on the other side keep that other picture, and you will automatically realise what you have become. It doesn't suit the vision and attitude of one who is a master almighty authority to cause mischief even now.

The first mistake you make is of looking at the body. Why do you do that? You have to look at the soul in the centre of the forehead. There is a jewel on the forehead, isn't there? So, instead of seeing the jewel on the forehead, why do you look at the snake through which you only receive poison?

The first mistake you make is to look at the body instead of the jewel. Many complain that the atmosphere, or their company, is like that.. that their companion is like that.. that they have to work in their office or business.. or that they have to come into contact with others. Whilst coming into contact with others - whilst talking to them - why do you look anywhere other than at the forehead?

Secondly, those who are influenced by the atmosphere should ask themselves: "What contract have I taken with the Father?" All of you are contractors, are you not? You have entered into the contract of changing hell into heaven, of making the impure(*tamoguni*) elements pure(*satoguni*), have you not? Can those who change the elements not change themselves? You have taken the contract of changing the five elements, and yet you are influenced by the atmosphere!

When you are influenced by the atmosphere, keep a physical example in front of you. An incense stick is never influenced by the atmosphere. The incense stick is for changing the atmosphere. So, who created the incense stick? A human soul. Your creation has this speciality, and you - the creator - do not! So, are you creators? Or weak souls? Finish this complaint in a wise way through your awareness.

These are the two main complaints. Whenever Baba meets a group, there are these two main complaints. Therefore, according to the drama, if you repeat these things again and again, and ask the Father to give you some teachings again and again, then this also creates an account. Therefore, according to the drama, the part of taking special service is now coming to an end. This is also significant.

You are asked the same thing many times. You leave here one year having promised that there will not be this complaint the next year. The next year you make the same promise that it won't happen the following year. Into which account did the last year go? You think that perhaps BapDada has forgotten your promise.

What would BapDada remember? BapDada remembers everyone's promises, but he doesn't like to have disregard for the children. If he were to sit in front of you and tell you that you didn't fulfil your promise, this too would be disregard. Since he is making you a crown of his head, and placing you ahead of himself, how could he have disregard for such souls? This is why he simply smiles. It isn't that he doesn't remember. He overlooks, and carries on with souls, and also carries on with the instrument teachers, with great cleverness.

They say: "You didn't understand my meaning.. this was not my intention, but the words just emerged through my lips". However, BapDada understands the meaning behind the meaning. You cannot hide anything from him. Teachers would realise that they have made a mistake: that is possible. But the Father wouldn't make a mistake. This is why there is no longer any time for trivial matters. These are also added to the account of waste.

You will have to give the Father the return according to the effort you take from him. You made him work on you in the sakar form, and how many years has it been since you have been taking from the avyakt form? So, now, is it time to take service, or to give the return? If you do not give the return, you will not be able to create subjects. Therefore, now make yourself powerful and knowledge-full. Liberate yourself from the many different types of queues. Because you don't use the yuktis you have been given, you are therefore not able to be liberated. Achcha.

This was the response to the questions. BapDada is now taking leave from the children. Achcha.